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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Sir Francis Lindley, new British Ambassador to Japan, with his Embassy staff at the porch of the Canadian Legation, Tokyo, just proceeding to the Imperial Palace to present his credentials to His Majesty.

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Dr. Foretsch, German Ambassador to Nippon, (right) leaving Tokyo Station for returning home on furlough. To his right is seen his son.

Representing Japanese Young Generation.
Japanese Y. M. C. A. men leaving Tokyo Station to attend the World's Union of the Associations.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XXI AUGUST 1931 No. 11

CURRENT JAPANESE THOUGHT

By THE EDITOR

The New British Ambassador

The Imperial Government and the people of Japan extend a most cordial welcome to Sir Francis Lindley, the new British Ambassador to Japan. The Ambassador is no stranger to Tokyo, having been at the Embassy here in another capacity; and his return now as the representative of England is welcomed by all. Sir Francis Lindley has had a very wide and successful diplomatic experience, since he was at the Embassy in Tokyo years ago; and doubtless his sojourn amongst us will do much to continue the happy relations that have so long prevailed between the two countries. We do not suppose there has ever been a time when these relations were more cordial than at present, for in many ways during the past few years Japan and England have been drawn together in a very sympathetic manner. It is a most remarkable thing that, notwithstanding the dissolution of the formal Anglo-Japanese Alliance, in favour of the Anglo-American-Japanese Agreement at Washington in 1921, relations between Japan and England have not only *not* changed for the worse, but have actually improved in the way of deeper sympathy and closer coöperation in international affairs. This dominating sentiment makes the duties of an ambassador in either country very pleasant. The uppermost question now is how best to deal with conditions in Russia and China. In this matter England and Japan must have many thoughts in common, though there seems no formal coöperation.

Trade with Russia

The *Nichi-Nichi* is much concerned with the future of Japan's commercial relations with the Soviet. For some time trade with Russia had been growing remarkably; then came the Soviet attitude on the fishery question and the rouble exchange, and the volume of trade dropped one half. The Soviet has made

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proposals for a better understanding to promote trade; and the authorities are not sure how far to go in trusting such proposals. The German Government guarantees its subjects against risk to the extent of 70 per cent of the transactions with Russia, and the result is a remarkable development of trade with Russia. Japan had been doing this to some extent, setting aside 1,870,000 yen, about half of which was applied to Soviet trade. But when the Soviet closed the Branch of the Bank of Chosen in Vladivostok, and the Dalbank at Kobe was abolished, the facilities for trade with Russia were greatly reduced. The Government has promised about one million yen to promote trade with Russia during the current year. But there is much doubt in Japan over the the tendency of the Soviet to disregard international agreements. The *Nichi-Nichi* thinks that, apart from repudiation of the debts to Japan contracted during the Imperial Régime, the Soviet has, on various occasions, violated treaty provisions, one instance of which is in connection with the rouble problem recently. This doubt renders the difficulty of establishing long-term credits very great. The absence of sufficient guarantees has caused the same difficulty in trade between England and Russia. The only hope is that the Soviet and the Government of Japan will be able to comé to some understanding on the question of credit, or the commerce of the two countries will greatly suffer.

Oriental Music

Among many students of Oriental civilization there is a feeling that, owing to the influence of the gramophone and radio, the music of Eastern nations is fast becoming Europeanized and will utlimately be lost. The question is whether Oriental music has any purely racial or cosmic qualities that are worthy of preservation. It is safe to say that the Japanese, at least, believe that their national music has something of the Yamato spirit that should be carefully retained. It is true that the art of music in Japan was developed under the influence of China; but in the alembic of the Yamato imagination it attained a racial quality that made it distinctly Japanese. In recent years, under the influence of missionary hymns, psalms and chants, as well as the teaching of Europeans at the Ueno Academy of Music, the Japanese art of music, like so many of the other native arts, such as painting and poetry, has begun to display foreign characteristics that often leave it a sort of hybrid without the virtues of either parent. But the gramophone companies are making records of some of the best examples of the native music; and if they will but select examples from the music that has not yet come under western influence, they may succeed in doing something to

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preserve what is distinctly Japanese. It is obvious that the gramophone companies should do more than has been done for the preservation of the native melodies. Western influence has undoubtedly been very beneficial to Japan, in both a material and a moral sense, but it should not be allowed to obliterate the native music any more than to strike at the roots of the nation's spirit, art and culture.

Traffic Accidents

The tremendous increase of motor traffic in Japan has led to an abnormal number of street accidents, in Tokyo alone amounting to about an average of 60 a day for the past year, eighty per cent of which are ascribed to careless driving on the part of chauffeurs. The total number of vehicular accidents for the twelve months in Tokyo was 20,456, including 11,444 casualties and 127 deaths. Although drivers are unduly careless, it is obvious that pedestrians are equally so; for the urban population has not yet become conscious of the dangers to which the rapid increase of motor traffic exposes them. They still, as in the old days of waggons and jinrikishas, wander about the streets like fowls, in blissful ignorance of fatal collisions until too late. Children playing in the street are in particular danger; and, as there is nowhere else for them to play, the case is a hard one to overcome. Motor accidents seem to be most frequent in such congested business centers as Nihonbashi, Marunouchi, and in front of the larger city railway stations, as well as along the narrower streets. The reconstruction of Tokyo and Yokohama after the great earthquake has given these cities broad modern thoroughfares, for the most part; but there are still many narrow streets down which taxis dash at top speed, to the consternation and often the death of pedestrians. The police regulations, however, are getting ever more strict, and every effort is being made to regulate traffic on modern lines, with a view to greater safety life, and the due control of irresponsible drivers.

Increase of Stature

One of the most impressive results of scientific physical training in Japan is the marked improvement in the stature and physique of the rising generation. These improvements are seen especially in the school children of the past thirty years. The changes are ascribed mainly to athletics, use of seats in class-rooms, the wearing of western clothes and a better standard of living. The average increase of height in school children in the last thirty years is about one inch, after five years' attendance at school, as compared with the same children of thirty years ago. It is obvious that the young Japanese grow more rapidly under the régime

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of modern universal education. In weight, too, the same rate of increase is observable. The increase in weight and stature both for boys and girls has been more marked than the development of breast measurement and girth. But the outstanding fact is that the stature and general physique of the nation are undergoing a steady development beyond anything experienced in the old days. The former habits of sitting on the floor, and the wearing of dress that greatly restricted activity of movement, are giving way to occidental dress and devotion to all sorts of outdoor games, with the above favourable effect on Japanese figure and physique. Old time foreign residents of Japan are now greatly struck by the number of tall lads and girls that are to be seen in streets and public conveyances, the modern fashions in women's dress being especially adapted to setting off the graceful build of the modern Japanese girl.

Changes in Chosen

All the friends of Korea and Japan will deeply regret the resignation of Admiral Viscount Saito as Governor-General of Chosen. It is now many years since this great man undertook the arduous task of restoring peace and prosperity to the troubled peninsula; and as a wise and considerate guide he has accomplished wonderful things for the people there. At a time when only a military man with an army could have thought of facing the situation, Admiral Saito, even then a veteran sailor and statesman, did not shrink from the responsibility his country thrust upon him. He found Korea under a military régime and forthwith placed it under civil government, replacing the gendarmerie by ordinary police; and his methods of restoring peace have proved admirably successful. Even the missionaries who had such unpleasantness with the former admininstration got along well under the administration of Admiral Viscount Saito. The present Minseito cabinet must have been faced with a serious responsibility in finding a successor to such a Governor-General as Admiral Saito. But no doubt his advancing age has impressed upon him the advisability of retiring, for he has long ago reached the years when most officials are glad to be relieved of office. Fortunately the new Governor-General is likely to prove the right man in the right place; for General K. Ugaki was an able Minister of War, with excellent gifts of statesmanship. Very much depends upon whether he will adopt and enforce the principles of equal justice so eminently practised by his noble predecessor.

Late Doctor Kitasato

The death of Baron Shibasaburo Kitasato in June last deprived Japan of her most distinguished scientist, and the world of a

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bacteriologist of universal fame. A Kumamoto man, the late Baron first passed through the Kumamoto Medical College and then the Tokyo Medical College, after which he proceeded to Germany for higher studies. There he distinguished himself by discovering a new bacillus, which took his name, and thus he won the degree of Doctor of Medicine. On returning to Japan in 1892 he became Director of the Institute for Study of Infectious Diseases; but he continued what was to prove his life work, the profoundest researches in bacteriology, and soon established a Laboratory for the production of the serums he had invented for the counteraction of injurious bacteria, supplying these serums to the whole of Asia and a great part of the world. For the last twenty years the two most outstanding names in the field of bacteriological science in Japan were the late Dr. Hideyo Noguchi who recently gave his life for bacteriological research in the jungles of Africa, and Dr. Shibasaburo Kitasato, of the Kitasato Laboratory and Keio Medical College. The Emperor raised Dr. Kitasato to the peerage in 1924.

Japan and China

Negotiations between Japan and China over the question of abolishing extrality have been hanging fire for some time. It is obvious that the Nationalist Government is taking advantage of concessions expected from England to delay the conclusion of an agreement with Japan. There is no doubt that Japan is ready to concede as much as England, if not more; for she is making no such reservations as England in regard to the international settlement at Shanghai; but Japan insists on two very important demands concerning her railway zone in Manchuria, and in regard to throwing open the whole of China to Japanese. It is quite impossible for Japan to abandon her present control of the railway zone in which her railways operate in Manchuria and leave the working of the line to the mercy of circumstance; nor can Japan relax anything in regard to her treaty rights in that territory. In any new agreement entered into with China, Japanese nationals should be entitled to the most-favoured nation clause in the application of all laws. In order to secure justice to Japanese subjects, China should consent to appoint, for a fixed period, Japanese legal advisers to participate in law cases affecting Japanese subjects, with power to demand a new trial, if thought necessry. And China should grant to Japanese the right to lease land, reside, carry on business, travel and communicate in the whole of China. Just why the Nationalist Covernment should keep putting off agreement on these points seems somewhat suspicious, to say the least.

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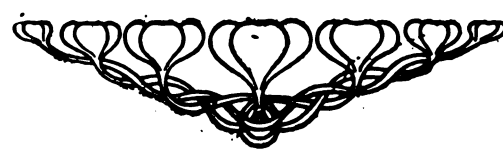
Fitter Families

With the advancement of scientific precaution against disease, the death-rate in Japan has so far been reduced as to result in an increase of nearly a million a year in population, until the number of people in the whole empire is now well over eighty millions. But what Japan needs is not more but fitter families. The question of eugenics is one of immense importance for the future of the country. Doubtless by a proper system of birth-control the increase of population can be limited, but the hope of the nation lies in the character and quality of the people more than in their fecundity. Increase of population is, therefore, of less importance than increase in the mental, moral and physical stamina of the people. This process of internal regeneration demands the steady elimination of the unfit. The difficulty is to induce youth to see the necessity of eugenics. Japan has no fear of extinction; but it is not enough for a nation merely to exist: it must exist well, or its life is not worth living. The inadequacy of material achievement to the welfare of a nation has been preached by both Buddhism and Christianity; but love of Mammon leaves true religion at a discount. Until material prosperity is utilized in the moral and spiritual interests of the people it may result only in national deterioration. The essentially close relation of moral to material interests and results is not fully realized. But the history of nations affords abundant examples of the truth that the material eventually depends on the moral progress of a people. This, the most important aspect of modern science, is apt to be forgotten.



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THE MORATORIUM SENSATION

By Kozo Mori

Vice-President, Yasuda Bank

FOR the purpose of affording some relief to the present economic depression and consequent financial embarrassment, especially in Europe, President Hoover has recently proposed a moratorium for Germany, and thus give one year's grace in the payment due to the Allied nations as war debt. This timely proposal by the American President should be welcomed by all who have the interests of mankind at heart.

This is not to say, however, that the acceptance of the proposal and its enforcement will do very much to change the econmic depression from which all nations are now suffering. It would require something more than the postponement of war-debt payments for one year to effect this desirable end. But the proposition will at least do one good thing: while bringing the unprecedented economic and financial difficulties of Germany to the notice of the world, it will at the same time result in some benficial effect on the European Powers in the not remote future, and hence lessen financial menace in that part of the world. The effect from a moral standpoint alone will doubtless be considerable to the whole world.

Reduction of War Debt

There is no doubt that the materialization of the President's proposal would do much from a material as well as from an immaterial point of view, to encourage world economic activity. But it must be remembered that what the world needs most is not merely a year's moratorium but a fundamental reduction of the enormous war debts which the Allied countries owe to the United States. There should be a discussion of the proposal for the revision of the amount which Germany has to pay to the United States; and this should take place during the year under review. This would do much more for the improvement of economic activity among the nations. It seems obvious that stronger emphasis must be laid on the advisability of a financial concert through the medium of this international moratorium, while every effort should be made to remove the present high tariff walls separating the nations and menacing the international trade of the world.

As for Japan, no immediate improvement in the present economic depression can be expected, because the economic current here must flow with

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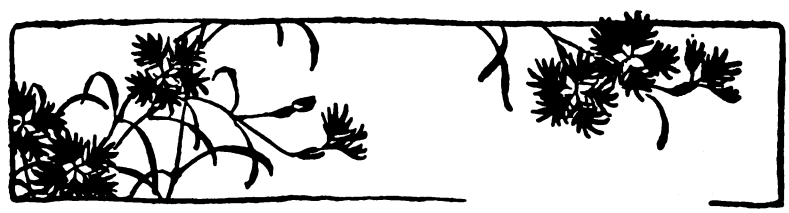
the main current of world finance. The most and the best that can be said is that there is no fear of any further deterioration in Japan's present financial condition. On the contrary, it is quite clear that if the American proposals are carried out, the situation here will show distinct improvement. Great caution is still essential; and if Japan exercises scrupulous care, the results will not fail to be satisfactory.

All that can be anticipated at present is that the current financial condition will be carried over to the second half of the year, and the general financial inactivity will continue to the close of the fiscal year. As a result of the unvarying difficulty in disposing of idle funds, as well as the general stability of market conditions, second-rate corporations will be obliged to raise their bonds. The readjustment of various industrial enterprises has made more or less progress since the middle of last year, but the process is still far from satisfactory.

In order to cope successfully with further development in the various spheres of industry it is very important that every enterprising corporation, while displaying its activities to the fullest extent, will have due respect for sober management and fidelity to programmes of undertaking, aided by the fullest support of powerful financial interests. By pursuing this course a fundamental revival in economic circles can be expected, and the foundation stone of future prosperity will be laid.

(The author is not responsible for the English of this translation—Ed.)



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CHINA DIVIDED

By J. Williams

THE progress of events in China cannot be understood without taking into due consideration the various conflicting factions now disturbing the peace of that country. Much of the chaos is to be attributed to the political factions in Canton which has long been the pivot of political action in China. Were it not for Canton, in fact, China would be to-day quite a different country from what it unfortunately is. The internal changes since political power began to shift eastward have been largely due to the influence of Canton; and even the creation of the Chinese republic itself was in no small measure the result of politcal action in Canton. The Cantonese take to themselves the credit of having created the revolution which has brought about the new China, and are proud of it; and so much does political power now centre in Canton that the future of China must to a great extent depend on opinion and action in that centre of agitation. At all events it is clear that there can be neither peace nor stability in China until Canton is satisfied.

But how far can Canton be expected to fall into line with other factions in China? It is significant that simultaneously with the National Conference Canton took up arms against Chiang Kai-shek, which does not look like any hope of agreement with the Nanking government. For opinion at Nanking we must look to such leaders as Tai Tien-chiu and Wu Chi-hun. The former is a high authority on Japanese affairs, and well known in Japan. Wu Chi-hun is rather a remarkable personality. For fifteen years he remained in Europe as a student, rooming with Li Hsi-tsung, cooking for themselves and putting in a very humble existence, and after returning to China he became a pronounced democrat, never taking a *jinrikisha* when he could walk, even on wet days. He advocates the introduction of a syllabary to replace the Chinese ideographs, and the spread of education among the common people, without which, he believes, it is impossible to improve conditions in China.

As a leading character in the Nanking government his views on the Canton situation are of great value. He says that Canton is divided into some six factions. One of these may be called the Transcendental Party, with Tang Shao-yi, Wang Chung-hai, Lin Sun and Li Lieh-chin as leaders. Next comes the Nationalist Party, represented by such leaders as Teng Tak-ju, Hsiao Fah-cheng and Chen Yao-kan.

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A third party is known as the Hsi-Shan coterie, led by Sun Ho and others, Sun Ho being the eldest son of the late Sun Yat-sen and others. Then there is the party which is bitterly opposing the Nationalists, called the Si-Tsung-jen. Wang Chao-ming is leading another party consisting of malcontents from Peiping. Eugene Chen's party is largely in sympathy with the Third International, its leader of the same name being one of handsomest men in China.

All these parties of factions, which were once foes, are now in coöperation and self-interest. Wu Chi-hun attacks these parties as really not in harmony. That the Canton factions are thus composed of such heterogeneous elements seems to indicate a hopeless future in any real politcal sense. It may be presumed that this is why the Nanking government hasn't troubled to suppress the Canton politcal factions, believing that elements already so divided must eventually ruin themselves. But the situation seems equally hopeless for the establishment of a united government in China.

Japanese girl students celebratiug the *Tanabata* or Vega Festival on July 7, on which very day the Weaver meets her Sweetheart once in the year on the Milky Way.

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JAPAN GODFATHER TO MANCHURIA

Operates Railways, Industries and Runs Schools and Hospitals

By M. Ouchi

EVERYONE now recognizes that the entrance of Japan into the scene of operations in Manchuria has been the rescue of that region from neglect and decay. For centuries left to the changes and chances of nature, and wild tribes, the ancient land of the Manchus has in recent years been penetrated by modern civilization under the auspices of the South Manchuria Railway, and is now an important centre of transporation, industry and trade, more up-to-date even than any other part of China.

Foreign Opinion

From a letter written by a foreigner who recently made a trip through Manchuria by the South Manchuria Railway we take the following paragraph which speaks for itself:

"We left for Mukden in the evening about 8 o'clock on a railway that was for all the world like many of the fast lines of Europe or America. A solid train of Pullman sleeping cars, dining and smoking cars, drawn by a big passenger locomotive ever a broad-gauge road-bed that was as firm and well-made as the most particular section chief could demand. Heavy rails—90 lbs, I think, they told me—laid on the standerd broad gauge, made a decided contrast to those over which we had of late been travelling, and the train got under way with as little efforts as any we had ever been on. Soon the rails were clicking away under us as we sped at a thirty-five clip across the open country that surrounds the ancient capital of the Manchus".

That this opinion is not merely personal or individual, we take the following extract from a bulletin issued by the Guaranty Trust Company of New York:

"The South Manchurian Express is the finest train in the Far East, connecting with the Trans-Siberian Railway at Harbin. The appointments of this train are not excelled anywhere. The sleepers are all in compartments, each accomodating two persons. There is hot and cold water in each compartment."

Tourist Comforts

The South Manchuria Railway is coming to be the favourite route for tourists to and from the Far East. The route affords just that break in mono-

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tony which the average traveller is so eager to find; and the section of the world through which it passes is, moreover, an interesting contrast between the East and the West. The South Manchuria Railway Company has established a series of fine hotels for the accommodation of travellers; and these are fit to be compared in almost every way with the similar hotel system of the Candian Pacific Railway. Boarding one of these palatial trains at Mukden, the tourist is riding in an easy-running standard Pullman, attended by a uniformed porter; and when he awakens in the morning he feels as rested and ready for breakfast as if he were on one of the best and most up-to-date limited trains crossing the American continent. A glance through the window convinces you that the distance has greatly diminished and you are now approaching Dairen, which Japan has made into one of the finest and most modern cities in the East, with its magnificent harbour and a port ice-free the year round, the only one in Manchuria.

On leaving the train you find the station like any other modern station, with all the facilities and appointments the traveller expects. The exit is by a subway under the tracks, on emerging from which one sees a carriage and motor stand with the latest in vehicles to carry you anywhere you wish. If you ask to the taken to the Yamato Hotel you will forget that you are in Asia at all, so great will be your surprise at its appointments and accommodation. This hotel is owned and operated by the South Manchuria Railway Company, which has long learned the fact that it is good business to provide facilities of travel and accommodation that will appeal to passengers of discrimination who desire to retain some lasting memories of their trip. The construction and operation of such a hotel as the Yamato is but one more proof of how modern, expert and efficient the Japanese business man is, and of the general ability of the people of the Rising Sun to imitate and adapt in a truly western manner.

Vast Territory Modernized

Manchuria comprises three great provinces; Fengtein, Kirin and Heilungkiang, covering an orea of about 383,000 sq. m. and with a population approximating 19,000,000 people. The population has been rapidly on the increase since Japan's advent and management of affairs, owing to greater security to life and property than is possible in other parts of China. Situated in the same latitude as the northern parts of the United States, Manchuria has enormous natural resources awaiting fuller development, of which Japan is takin full advantage. This has already begun to excite the envy of China, where attempts are be-

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ing made to build competing railway lines, contrary to agreements with Japan, so as to detract from the value of the South Manchuria Railway. Manchuria enjoys better transportation facilities than any other part of China because of the energy shown by the Japanese in pushing its development and realizing its great wealth both in agriculture and in minerals.

The South Manchuria Railway Company is employing the tools of the twentieth century to modernize an antiquated territory and civilization and make it of some use to the world. A free field and no favour is afforded to all-comers, as Japan is faithfully observing the principle of the "open door". More than three quarters of the Company's expenses are paid to the workers of China. The Company's expenses are paid to the workers of china. The company operates steel works, collieries, water works, electric plants, gas works, building projects, laboratories and experiment stations. City building and administration are also important aims of the Company. For the sake of its employees and the inhabitants of the territory along its lines, the South Manchuria Railway Company also conducts schools, hospitals, hotels, banks, clubs, and other facilities of social and business life. Indeed its undertakings appear limitless.

Prominent Industries

One of the most importment undertakings of the Company is the great Fushun Colliery, 20 miles south-east of Mukden, where there are some seams as thick as 150 feet, with a width of 400 feet. The daily output is now about 10,000 tons, at which rate it will take a very long time to exhaust the potential output estimated at 1,200,000,000 tons.

The research laboratories of the Company are pursuing far-sighted work along such modern lines as better methods of dyeing, weaving, silk filature, ceramic art, methods of manufacturing glass, salt, pulp, (from kaoliang stalks), analyses of coal, and of iron ores, experiments with the *soya* bean, and other experiments too numerous to mention. At the chief experimental station at Kung-Chu-ling agriculture is especially emphasized; and through the work done there, the Chinese farmer has been enabled to grow twice the quantity of grain that had hitherto been possible.

The great Anshan Steel Works are models of their kind, excelling anything east of Suez. As Japan proper is scant of iron ore and steel, these works are fundamental to the progress of the empire as a modern State. In the vicinity of Anshan vast quantities of ore are believed to exist; and even now two blast furnaces are in constant operation; and, if progress continues, an annual output of over one million tons of steel will be reached.

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To note in detail the long list of Japan's industrial undertakings in Manchuria would occupy too much space; but the more important include coke ovens, sulphate and ammonia factories, gas works, bean mills, and playgrounds.

Charity Work

One of the most conspicuous features of the Company's policy is the interest shown in the physical, mental and moral welfare of its employees, and in the surrounding population. An immense sum of money is expended on education alone. Schools of all grades are provided, as well as technical schools, medical colleges and libraries. Of the 169 students at the medical college at Nanman last year, 69 were Chinese. In contrast to the educational policy of Britain in India, Japan has concentrated on primary education for the masses in Manchuria, as at home in Japan, knowing that general intelligence is more essential to a progressive civilization, than mere specialists. There are about 8,000 children in the primary schools of Japan in Manchuria. To encourage children living at a too far distance to attend school free passes are offered on the railways; and where severe winters make attendance difficult for children, dormitories are provided. The hospital provision alone has done immense good to the disease-stricken population of Manchuria.

Thus in every way the South Manchuria Railway has been faithfully acting as godfather to Manchuria, building up the resources of the country in every direction, and developing the inhabitants as well. A land that not long ago was dangerous for foreigners to enter is now as safe and as civilized as any other part of the world, even bandits having been banished. While Russia attempted to open up Manchuria for herself a generation ago, Japan has come in to make it a centre of exploitation for the world.

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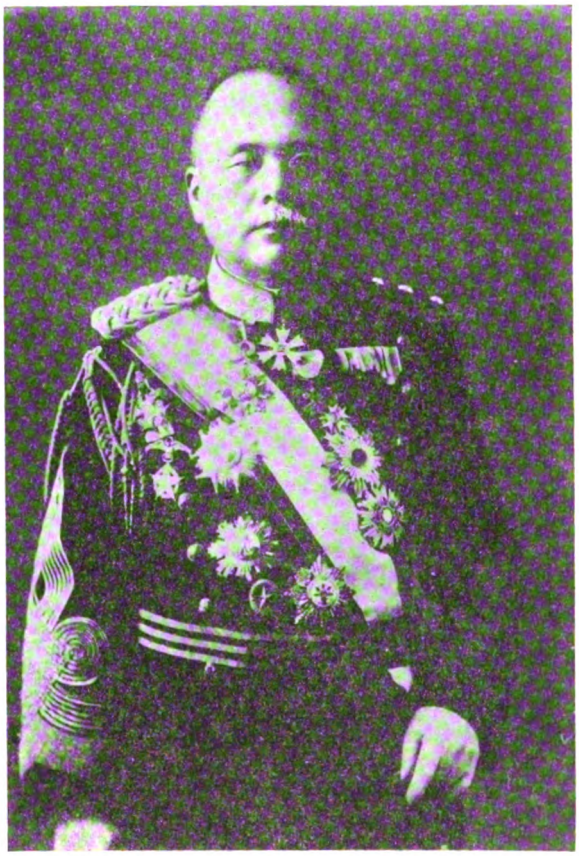
PROBLEMS IN MANCHURIA AND KOREA

Two Great Statesmen Face the Situation

By "Diplomaticus"

THE increasing seriousness of Japan's problems in Manchuria and Korea have led to a change of officials in these territories; and now two of the nation's greatest statesmen, Count Uchida and General Ugaki, known as the two great *Us* (yous), have been entrusted with the responsibilities of the situation. The governments of Manchuria and Korea have been gravely menaced in recent years by interference from factional politics in Japan, inviting bitter criticism from the public. It appears that no cabinet in power, whesher Minseito or Seiyukai, has been able to free itself from this constant meddling from the political faction backing the Administration, no less than from the Opposition. At a time like the present, when party politics, for good or evil, have come to stay, any attempt at revival of the old bureaucracy is an anachronism, and the nation must abide by the decisions of the party in power.



General K. Ugaki, New Governor-General of Chosen.

The habit of meddling insisted upon by external interests has been particularly unfavourable to the progress of Japan's interests in Manchuria. That the South Manchuria Railway has not been maintaining its wonted progress in recent months may be in some measure attributed to the

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frequent changes in the presidency of the Company; while similar changes in the managemont of the Oriental Development Company in Korea, and the Governor-Generalship of the peninsula, upon every change of cabinet in Tokyo, have likewise militated against the nation's interests.

It is some consolation, however, when one great man has been removed from office, to find that the Prime Minister has selected one equally distingusihed as his successor; and this is obviously the case in regard to Manchuria. Dr. Sengoku did good service as President of the South Manchuria Railway Company; and Count Uchida who has been appointed to succeed him in that office, is man of equal ability and experience; and that Count Uchida has never associated himself to any extent with party politics is all the more in his favour. The same is true of the new Governor-General of Korea, General Ugaki, who has the difficult task of succeeding Admiral Viscount Saito who has done splendid veteran service in the peninsula. General Ugaki has been so shy of party politics as to be regarded a 'wandering star,' being concerned wholly with national interests.

Right Men in Right Places

The former President of the South Manchuria Railway, Dr. Sengoku, received from the public the nickname of *kaminari oyaji*, Old Thunder, because of his brusque and blustering manner when faced with opposition; but, as the Japanese say, the God of Thunder usually retires in the rainy season, giving way to rubber, Count Uchida being known as the 'rubber doll.' The selection of a man distinguished for mild urbanity to succeed the more strenuous Dr. Sengoku was a surprise to the public; yet there are few who will venture to find fault with the choice of the Premier; for the present situation in Manchuria demands the abilities of a mature statesman no less than those of a practical company organizer. This is a time when personality will count for most in Manchuria where China's attitude has become so overbearing as to demand Japan's utmost patience and wisdom in facing the situation. Having found the right man for the right place, the present cabinet will pursue the policy of keeping him there independently of party changes at home.

All who have any degree of familiarity with Japan's political and diplomatic history know the type of man Count Uchida has been and still is. A man of famous breed, he came from Kumamoto, also the native place of the Home Minister, Mr. Adachi, who naturally would favour a Kumamoto man. The training which Count Uchida has undergone particularly fits him for his present position

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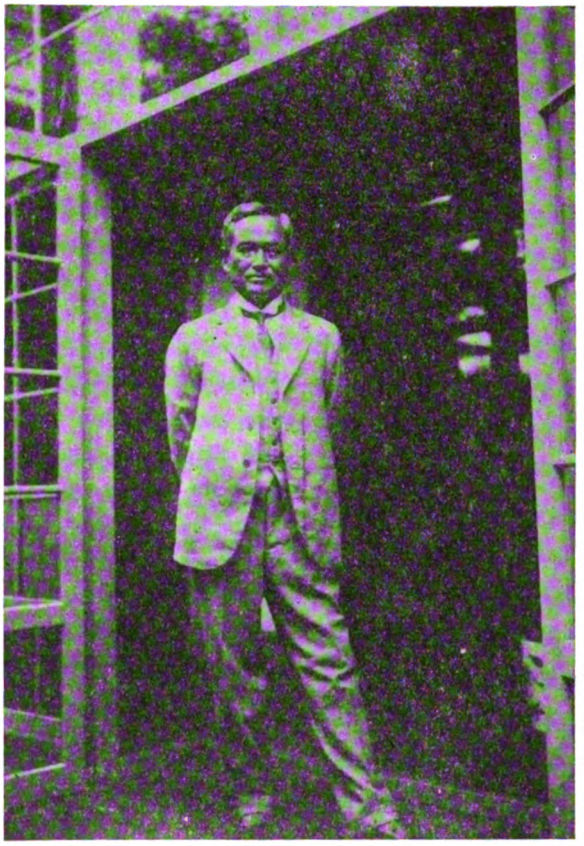
After passing through the Christian university known as the Doshisha, at Kyoto, young Uchida entered the Tokyo Imperial University where he graduated with honours in 1887. As an undergraduate his favourite hobby was fishing, but not in the time-honoured use of reel and rod, or even hook and line; he preferred the common cast-net, and used to be seen in off hours along the banks of the Sumida river throwing his net like the ordinary fisherman. One day while thus engaged he came across an elderly man who seemed similarly occupied; and supposing he had found a congenial companion, entered into friendly conversation. The older man proved to be no other than Count Mutsu, one of the most distinguished statesmen of the day. The great diplomat never lost interest in his youthful chance-acquaintance; and later the man who signed the famous Shimonoseki Treaty with China after the Sino-Japanese war, being then Foreign Minister, took young Uchida under his wing, not only giving him one of his daughters to wife, but providing him with an opportunity to show his genius for diplomacy at Kasumigaseki. At the Foreign Office young Uchia made good.



Count Yasuya Uchida, the veteran diplomat, now President of the South Manchuria Railway Co.

Diplomatic Career

From the Foreign Office young Uchida passed in rapid succession to represent Japan as Minister or Ambassador in China, Austro-Hungary, Switzerland and the United States; and on the formation of the Saionji cabinet in August, 1907, he was given the portfolio of Foreign Affairs, which he continued to hold under three succeeding cabinets down to 1923, during which he was twice acting Prime Minister, owing to the death of Premier Hara and Premier Kato. Later he was made a Privy Councillor, and repre-

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sented Japan at the Paris Conference for the outlawry of war. Owing to the fierce dispute between the Cabinet and the Privy Council about the wording of the Anti-War Pact, Count Uchida resigned and went into retirement in June, 1929. He was at once given a seat in the Upper House by Imperial nomination. The man who promptly resigned from the Privy Council rather than to acquiesce in the cabinet's submission to dictation from that body has proved his capacity for independent judgment, and we may well expect him to be the right man in the right place as Presient of the South Manchuria Railway Co. and a representative of Japan's interests in China. His lack of party affiliations also ensures him a better hearing from the Chinese authorities now in negotiation with Japan over affairs in Manchuria, as well as in connection with affairs affecting Japan's relations with Russia.

General Ugaki

It will be remembered that in the midst of the cabinet dispute with the Privy Council over the wording of the War Pact General Ugaki resigned as Minister of War, and from that time there has been a feeling that so great a leader could not long remain inactive, and must surely form a new political party under his own leadership. All doubt has been settled by his appointment to succeed Admiral Viscount Saito in Chosen. There he is to be known as the soldier without the sword, for Chosen is now under civil rule.

The new Governor-General of Chosen is a plain, rough-handed man of arms, whose face of tan reminds one of Hindenburg; he is a man of great ability and dependability. No mere warrior but a statesman to the core, but, as the Japanese proverb goes, he is not so self-concieted as not "To tap on a stone bridge before crossing it." Cautious in undertaking difficult problems, he yet never hesitates once his decision is made. He has been entrusted with difficult tasks in the past. One of them was the duty of presenting the notorious 21 Demands to China at the beginning of the European war. All alone General Ugaki proceeded to Peking at the command of the Okuma cabinet, and after some weeks of negotiation, had the more important of Japan's demands accepted, even in definace of the Japanese diplomats on the spot. General Ugaki has an ardent iron will that always attains its object.

As a cabinet minister General Ugaki has always displayed great ability, both in determination and statesmanship. When the duty of military reternchment had to be faced, he did not hesitate to cut out four army divisions, in spite of the fierce opposition of the militarist element. He has likewise exercised all his ingenuity in reforming the nation's military system and bringing national defences up to date. The action of the present cabinet in rescuing him from retirement and giving him an opportunity to become a leading figure in the situation on the neighbouring continent is regarded with general favour by the public.

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GOING WITHOUT RELIGION

By Y. Shimachi

IN Japan, as in all other countries, there are three kinds of people, so far as religion is concerned: those who feel and know the need of it to inspire and strengthen their wills towards higher things; those who say they don't know, and presumably don't care whether there is any truth or good in religion or not—the agnostics; and those who are positively anti-religious, like Marxian socialists and communists. The people comprising the latter two classes appear to take no interest in the good that true religion has brought to the people and the nations that have been most devoted to it; they think only of the abuses that religion has suffered, and they blame upon religion all the evils that have been wholly due to the sins of men. They never stop to consider what the world would be now like, if all that religion has done for mankind had not been done.

I

No intelligent mind could possibly suppose that England, for example, would be the country it is without Christianity; it might have been like Greece and Rome with their religion; but these nations had abandoned their religion just about the time they failed and passed away. Christianity saved, for Europe, all that was of value in the religion and civilization of Greece and Rome, and imparted it to the barbarian nations which now comprise the leading peoples of Europe. Had this gigantic task not been done, the European peoples would now be in a much greater choas than they are, and modern civilization would not exist. Indeed all that socialism and communism are new claiming for mankind, that is of real value, they have derived from Christian teaching; and undoubtedly if the majority in all nations were Christian, there would be no chance at all for the existence of these anti-religious cults and organizations, which are so irrational as to attribute to religion the very evils to which it is vitally opposed.

Japan, too, is up against this ignorant propaganda against religion, which is aided and abetted by all who are indifferent to religion. The important question, then, is "Can Japan do without religion?" In other words, are the anti-religious people the real friends of Japan, or actually her enemies? There can be no doubt in the mind of any thinking person that all the enemies of Japan in this country are irreligious. This is not to say that all the irreligious subjects of Japan are unpatriotic; it is to say that all the unpatriotic are irreligious, in the true sense of the word.

Japan's worst enemies are in that

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large class now devoted to hedonism; the cult of doing what you like rather than what you ought. Japan did not acquire this cult from western civilization; it is natural to the irreligious mind in all lands; but the same cult in Europe and America, and especially in America, mainly through the influence of the movies, has accentuated the disposition to hedonism in Japan, and directed it into new ways of worshipping the world, the flesh and the devil.

The danger of hedonism is greater in Japan than either England or America, because Japan is weak in those ethical forces created by Christianity, which enable society to stand against immoral tendencies and people. The question then is whether Japan can withstand the disintegrating poison of hedonism without the aid of the Spirit and example, which true religion offers? If the revival of heathenism in England and America is causing their civilization to tremble and often to stagger, how is Japan going to withstand it without religion? For the Japanese are a people inherently reckless in such matters. They are traditionally optimistic, to begin with; they easily forget the misfortunes of the past and shut their eyes to the dangers to the future. Indeed they are against all that would banish the proverbial smile. It is a fine characteristic if one is on the right path, and determined to let no false example lead one aside; but to be indifferent and smiling when on the way to destruction is mere folly. Japan is suffering from the same economic depression that obtains in western countries, but her people do not feel it to the same degree, because of their optimistic temperament. Society is adopting the reckless attitude of the hedonists in Occidental countries, and endeavoring to forget adversity by plunging headlong into pleasure: such words as *ero* (erotic), *guro* (grotesque), jazz, dance, revue, café, bar, have all become Japanese in the last few years, and point distinctly to the adoption of the lower side of western civilization as an artificial means of forgetting the results of sin by becoming intoxicated with sin.

II

JAPANESE women have been the backbone of the nation's moral culture in the past; but the cult of hedonism is affecting them now too. In all countries the women lead the men in morals; no country is ever better than its women; and if the women of Japan abandon the old matronly ways for mere sensual pleasure, the nation will suffer a setback, especially as the proper religious safeguards are either lacking or faint. The danger is seen in, and enhanced by, the tremendous number of women's magazines appearing of late, all appealing to the love of fashion and pleasure, and offering every inducement to forget the results of sin.

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If Japan becomes a mere pleasure-loving country the future will point to another and not a better Japan.

The irrational aspect of the tendency is further apparent in the habit of laughing at things American while adopting the worst features of American society. America likes to claim to be the leader of civilization on that continent; she is apt to encourage dollar worship and heap up gifts before the altar of Mammon; sexual morals are treated in rather a cavalier manner, and companionate marriage is becoming more popular, while books on sex are the best sellers. Now, while pretending to despise all this, Japan is adopting it herself; and the moral laxity that was sectional in the past is now becoming alarmingly general, and menacing the admirable spirit of old Japan. It is a great compliment to religion that all these devotees of hedonism are opposed to it. That anyone should consider their opinions about religion of any value is a further proof of the decay of reason in modern society.

III

Proof still further of the danger to which Japan is exposed is the readiness of popular literature to aid and abet this hedonism for the sake of the monetary profit. For years all thoughtful Japanese have deprecated the popular preference for French and Russian novels, and their Japanese imitations, in place of English fiction; but in recent years even some English fiction has imitated the hedonism of decadent French and Russian society. Fifty years ago the Japanese read Tolstoy, but soon turned to less worthy writers. This was all the easier among a set whose notions of life were "Art for Art's sake". At any rate modern fiction scoffs at courtly refinement and the traditional honour in love affairs, and crude humanity rules the roost. The limit was reached with the proletarian fiction which sets before the rising generation a farm and factory life that is essentially inimical to ethical progress. This attempt to create sympathy, and even affection, for evildoers, after the manner of Dostoievsky in his character of Rashkolnikov, worshipping the heart of huamnity with his head on the lap of a street-walker, queers the moral pitch, and must eventually have a fatal result on society.

That a highly civilized people like the Japanese should produce an increasing number of people who fancy Russian ideals and ways of life is very remarkable; it is a result that can only be ascribed to the attempt to go-without religion. In Russia we know it is the result of the anti-religious obtaining the ascendancy by force. More than two million of the *intelligentsia* were murdered in Russia in order that some 600,000 atheists should dominate by force of arms 120,000,000 Russians.

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It is a case of the "have-nots" rising in revolution against the "haves," and putting them to the sword. And no doubt this is what would happen in Japan if the Communists should have their way. Here again is the fruit of going without religion. The proof of this is seen in the fact that in England, where the anti-religious have not yet had their way, and the Prime Minisier is still a Christian, there is no such anarchical and anti-religious society as is seen in Russia, and which some would like to see in Japan.

OFFICIALDOM is, of course, sternly opposed to all forms of dangerous thought in Japan; but fails to see that neither force of law nor mere offering of good avice, will counteract so poisonous a tendency and propaganda as hedonism and its offspring of communism. The real antidote to falsehood of all kinds is not law or dogma of an opposite kind, but the upholding of a perfect personality for the rising generation to emulate. Law and Truth and Love Incarnate are what mankind needs for emulation and worship. In Japan the Emperor has always stood for this aspect of reality. But the relation between Shinto and Buddhism has tended to confuse the issue. The idea of Shinto that the Sovereign represents the Divine idea and practice has truth in it; but since all religions of any *force* recognize a divine personality, Shinto will doubtless be eventually obliged to associate a Divine Personality with the Ruler in some more definite form than hitherto. In England the King is represented as "Defender of the Faith"; the "Faith" means the life and teaching of a Divine Person, Jesus Christ. The strength of English society is this belief in the definite coöperation of the Ruler with the Incarnate Christ. The results in England have been more satisfactory than other methods and ideals in other countries. The idea was not ultimately so successful in Germany because the Imperial Ideal there went beyond what could be associated with Jesus, or true Christianity. Indeed this mistake has been the bane of European monarchies and republics all through the ages. England shows the practical possibility of such an ideal, binding sovereign and people together in devotion to Incarnate Goodness and Wisdom and Love of mankind. This aspect of human life and history has not been sufficiently studied in Japan, and consequently it is not yet understood. There is nothing in the idea, which is inconsistent with Japan's principles of patriotism, loyalty and devotion to her Emperor. In fact there is everything in this religious idea to increase the fervor and devotion of true patriotism and loyalty.

The most inviting aspect of this suggestion is that it effectively opposes and counteracts the present hendonism

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that puts pleasure before duty, and self before the State. It also demands that all Government officials and representatives of the State shall set examples to the people, that are admirable. All immoral acts or pleasures indulged in by those in high places must be regarded as disloyal to the State and to the Throne, because such conduct invites disobedience to the righteousness for which the Throne and the State stand. To teach the principles of righteousness in the national schools, while high officials are permitted to defy such principles, is to make both loyalty and religion a laughing-stock and a mockery to youth. The present habit of scandal-mongering in the press is also inimical to religion and patriotism. Capitalists, educationists, and persons in responsible positions, must set a good example to those under them, not only in morals, but in showing kindness and consideration to those in need of both example and assistance.

The mistaken notion of some that science is opposed to religion must be dissipated. So far as religion is true it must often disagree with that aspect of science which is constantly changing; but truth is never self-contradictory. The safest way is to study what the best men have been, believed and done. The nations that have attained the highest civilization must have truths worth studying and following. As all civilization is the result of religion, the better the civilization the better the religion. "By their fruits ye shall know them": this is a good working principle. A corrupt tree cannot bear good fruit; neither can a good tree bear bad fruit. The character of society will depend on its ideal of Deity. If it has no such ideals, it will be merely human or animal; if it has low or pagan ideals, the civilization will be the same. Man must worship and serve something higher and better than himself, if his character is to improve. This is the teaching both of science and history; and any country which ignores or defies this experience will suffer accordingly.

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AGAR-AGAR

Production and Exportation

By M. Iketani

AGAR-AGAR, a special product of Japan, began to be made here in 1658, when Tarozayemon Minoya in Fushimi in the Province of Yamashiro found by chance a process of its making, after which, it was known as a special product of Fushimi. Later, the process was introduced into Settsu Province, then to Tanba Provice and finally to Shinshu Province.

Agar-agar is an old export of Japan, but it was not till 1901 that its exportation first exceeded the one million yen mark. From that time the volume increased yearly until it reached 2,111,-800 *kin*, valued at 3,833,000 *yen*, for 1931. The article is now one of the staple exports of Japan.

I

In agar-agar making the chief material used is *sekikasai*, or seaweeds, of which there are five kinds, namely, *ten-gusa*, *ohbusa*, *oba-gusa*, *hige-mogusa* and *hira-gusa*; and there are other seaweeds for use in combination with them for 30 or 40 per cent of the agar-agar's composition. Of these five chief kinds of material, the most important are *ten-gusa* and *ohbusa*, the former of which grows out to sea on the Pacific coast from Formosa to Hokkaido, and the latter off the coast of the Izu, Miyaké and the Oshima Islands.

The chief places of origin of *sekikasai* are Shizuoka, Tokyo, Chiba, Hokkaido, Kanagawa, Kagoshima and Miye Prefectures. To show the production of *sekikasai* for the six years ending 1929, the figures as officially returned are as follows:—

Year.	Quantity Kamme	Value Yen
1924	1,446,160	2,065,395
1925	1,679,190	2,092,504
1926	2,099,779	1,987,081
1927	2,803,960	1,761,076
1928	2,257,036	2,351,911
1929	2,322,140	2,322,630

The process of agar-agar making begins with the bleaching of the seaweeds. There are different methods for bleaching, but most commonly the seaweeds are laid on the seashore and bleached naturally in the sun and air. This method is called seashore bleaching. Another method is to pour water on the seaweeds a several times a day and bleach them by sunshine. It is called the water pouring method. Still another method is to dry the seaweeds as they are gathered, and to preserve them until it is time to sell them, when they are heaped up on the sands, and water is poured on them, after which they are covered with mats for fermentation, after which they are again dried. This is known as the fermenta-

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tion method. There are also the pounding and bleaching method, pounding the seaweeds in a morter and bleaching them; and then the electro-bleaching method, which is not yet commonly used but which is the most progressive of all methods in practice.

The process is then to take to take *tengusa* (Gelidium amansii), completely bleached, and to mix it with other seaweeds, after which the mixture is put in a kettle, about 5 feet in diameter, filled with about 715 gallons of water, in quantities of 25-30 *kwammé* *kwammé* equals 3.75 kilogrammes), stirred carefully and boiled for 7 or 8 hours, after which it is filtered, and the resulting gelatinous substance is placed in a square frame and solidified. This substance is called *tokoroten*. It is then left outdoors on a cold night till frozen over, on which it is exposed to the sunshine, and dried. This dried gelatinous substance is *kanten*, or agar-agar.

The place of production must, therefore, be on land, where it may be properly congealed and frozen, slowly melted and quickly dried. Generally, it takes 16 days to make *hoso-kanten* (strip agar-agar) and 18 days to make *kaku-kanten* (square isinglass) in January; and in months close before or after it the periods may be shortened, although they are different according to land, climate or other circumstances. In former times, nothing but *tengusa* was used as material, but in recent years other seaweeds have been used considerably in mixture, partly owing to want of *tengusa*. The yielding percentage varies with the kinds of seaweeds and for some other reasons. The maker is most troubled as to the point of mixture the skilfulness or otherwise of which bears closely on the quality and cost of production of the goods.

II

Uses of agar-agar are being extended more and more. In foreign countries as well as in Japan it serves chiefly for purposes of cool drinks and cake-making. Industrially, it has different uses, too, and in America the demand is increasing for coating aeroplane wings.

Good agar-agar must be possessed of the following qualities: (1) white and properly transparent (2) regular in form (3) in strip agar-agar, the filaments must be easily sepable from one another, not sticking together (4) not be very contractible (5) fixed in size and light as possible, (6) have the proper tactility of hardness, (7) have no marks of foam or dregs on the surface and not be not uneven, (8) contain no much fibre or other mixture, (9) contain not much humidity or ash, (10) dissolve quickly in hot water, (11) have strong solidity.

The chief places of agar-agar production are Kyoto, Osaka, Hyogo, Nagano

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and Shizuoka Prefectures. In Nagano Prefecture square isinglass is chiefly, made and in Osaka Prefecture strip agar-agar principally. In Aichi and Gifu Prefectires, in appreciation of the importance of the industry, the making has been on trial of late, engaging experts from outside places, with pretty good results. The following table denotes the production of agar-agar for 1930, the with places of production, based on official returns :—

Place of Production.	Strip Agar-Agar		Square Isinglass		Total	
	Quant. *Kwammé*	Value *Yen*	Quant *Kwammé*	Value *Yen*	Quant. *Kwammé*	Value *Yen*
Yamanashi-ken.....	10,500	94,500	900	9,000	11,400	103,500
Nagano-ken	61,147	677,367	106,197	1,105,218	167,644	1,782,585
Gifu-ken.....	0	0	3,609	29,710	3,609	48,710
Miyé-ken	5,000	33,500	250	1,700	5,250	35,200
Kyoto-fu.....	35,416	437,620	11,584	173,280	47,000	610,900
Osaka-fu	87,196	936,682	18,818	235,761	106,014	1,172,443
Hyogo-ken.....	40,696	510,725	5,750	77,550	46,446	588,275

The following table shows the production of agar-agar for the past five years, beginning April 1st and ending March 31st, based on official returns :—

Year.	Strip Agar-Agar		Square Isinglass		Total	
	Quant. *Kwammé*	Value *Yen*	Quant. *Kwammé*	Value *Yen*	Quant. *Kwammé*	Value *Yen*
1925	196,677	3,006,719	154,006	2,136,517	350,772	5,143,236
1926	226,853	2,965,554	138,028	1,953,058	364,881	4,918,622
1927	223,123	2,168,662	215,820	1,645,208	348,943	3,813,870
1928	218,399	2,274,974	150,591	1,854,430	368,990	4,129,404
1929	233,846	2,657,011	128,460	1,585,546	362,306	4,242,557
1930	239,955	2,690,394	147,108	1,652,219	387,062	4,342,613

III

The raw seaweeds begin to appear in the market usually in May, and the season ends in October, being best in June and July. They are moved to market at first from Ehimé and Kochi Prefectures and Korea, then from Shizuoka, Wakayama, Miyé, Chiba, Kanagawa, Tokushima, and Kagoshima Prefectures, and Formosa, and lastly from Aomori, Niigata, Ishikawa, Miyagi, Kyoto, Fukui and Nagasaki Prefectures, San-in District and Hokkaido. Agar-agar, is almost entirely an output of Hyogo, Osaka, Kyoto and Nagano Prefectures, to which the seaweeds are shipped through their distributing centres, or Tokyo and Osaka.

The following are the chief dealers in the raw seaweeds; and they are nearly all agar-agar makers in addition :—

S. Kunihiro	Awabori-dori Shichome, Nishi-ku, Osaka
H. Nakada	Utsubo-Kita-dori Nichome, Nishi-ku, Osaka

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J. Horiuchi	Yedo-bori-Minami-dori, Shichome, Nishi-ku, Osaka
S. Nakamura	Utsubo-Kami dori Ichome, Nishi-ku, Osaka
T. Nakamura	„ „ „
K. Usami	Kyomachibori Kami-dori Nichome, Nishi-ku, Osaka
B. Kakaye	Kyomachidori Kami-dori Itchome, Nishi-ku, Osaka
K. Nagasawa	Yedobori Minami-dori Shichome, Nishi-ku, Osaka
S: Horii	„ „ „
Y. Miyakawa	„ „ „
Y. Kitamura	Sugawara-machi, Kita-ku, Osaka
H. Saito	Yedobori Minami-dori Itchome, Nishi-ku, Osaka
G. Tajima	Tenjinbashi-suji, Kita-ku, Osaka
T. Wada	Sugawara-machi, Kita-ku, Osaka
S. Yagi	Itachibori Kita-dori Gochome, Nishi-ku, Osaka
K. Yamamoto	Yedobori Kami-dori Itchome, Nishi-ku, Osaka
Ikeda Shoten	Sakaye-cho Rokuchome, Kobe
K. Yamawaki	Sakaye-cho Sanchome, Kobe
K. Tamamura	Kaigan-dori Gochome, Koke
T. Tominaga	Sakaye-cho Shichome, Kobe
K. Homma	„ „
T. Fukui	Hamano-machi, Nishinomiya, Kobe

IV

The agar-agar consumed in Japan amounts to between 10 per cent and 20 per cent of the total production, and the remaining 80-90 per cent is exported. The period of production is the winter, extending over a little more than two months from the end of December to the end of February; and the period for movement of the product to market is between January and March, the export period existing between January and May. The unit of price is for 1,000 pieces of strip agar-agar and for 100 *kin* of square isinglass and the unit of transaction is 100 *kin* for strip agar-agar and 2,400 pieces, or about 5 *kwammé*, for square isinglass. For exportation, strip agar-agar is quoted per 100 *kin*, or 16 *kwammé* and square isinglass per 1,000 pieces. For exportation to Europe or America, each bale contains 200 lbs, or 224 lbs or 200 *kin*.

In the first half, 1930, the export price of agar-agar fell off some 10 yen per 100 *kin*, under the world trade depression, yet, as the production for the season decreased some 180,000 *kin* from the amount originally estimated, owing to the unseasonable weather prevailing in the period of production, the stock diminished more and more till scarcely enough to satisly the large foreign demand. So, the prices went up steadily in the second half, contrary to the downward tendency of general commodity prices, until the end of the year, when they became abnormally high, the first grades being quoted at 205 yen per 100 *kin*, the highest on record for the past few years. The following table shows the prices by months during 1930:—

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Month	*Hoso-Kanten* for Europe or America	*Hoso-Kanten* for China	*Kaku-Kanten*	*Hoso-Kanten* Shinshu	*Kaku-Kanten* Shinshu
	Yen	*Yen*	*Yen*	*Yen*	*Yen*
January	243	235	285	240	250
February	217	200	270	200	205
March	225	205	270	210	215
April	235	210	270	210	215
May	235	210	270	210	225
June	225	205	265	220	210
July	220	200	255	220	210
August	220	200	250	210	210
September	235	210	255	230	230
October	260	240	265	230	240
November	260	240	265	230	240
December	260	240	260	230	240

These are prices per 100 *kin* of the first grades.

Hoso-kanten (strip agar-agar) for Europe or America is pressed by a hydraulic process, and packed in hemp cloth, the package being bound with hoop iron.

V

In Osaka is an association organized by the agar-agar and raw seaweed merchants, brokers and agar-agar makers in Osaka, Kyoto and Hiogo Prefectures, known as the Osaka-fu, Kyoto-fu, Hyogo-ken Kanten Suisan-kumiai, established in 1903. It does the inspection of the goods for its members, and other business. The agar-agar makers in Nagano Prefecture are associated under the Shinano-Kanten-Suisan-kumiai.

Exports of agar-agar were only 1,336,000 *kin*, valued at 707,600 *yen* for 1903. Towards 1909 or 1910 better goods came to be required as a substitutes for gelatine. Since then, the demand has increased steadily year after year, until 1930, when the exports reached 2,118,000 *kin*, valued at 3,830,000 *yen*. Gelatine is the most powerful rival of agar-agar, but being dorived from animal matter, is often, impure and dear, while agar-agar is made of sea-weeds and is pure, as will as cheaper than gelatine. This fact is responsible for the steady growth of demand in the past.

The chief destinations are the Dutch Indies, Germany, the United States, France and China. The following table shows the exports of agar-agar for the past three years, classifid by destinations:—

Destination	1928		1929		1930	
	Quantity *Kin*	Value *Yen*	Quantity *Kin*	Value *Yen*	Quantity *Kin*	Value *Yen*
China	166,041	318,785	12,038	273,312	153,700	256,111
Hongkong	151,048	257,573	9,390	151,877	151,200	209,521
Straits Settlements	109,535	205,906	48,771	91,805	159,100	244,426
Dutch Indies	276,415	569,455	376,873	777,825	308,000	567,007

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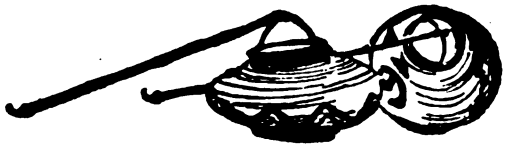
England	133,962	257,280	99,388	221,340	99,600	212,372
France	393,514	754,406	180,262	335,679	196,900	307,752
Germany	298,422	537,079	523,290	1,108,256	256,100	496,300
United States	295,918	603,371	386,941	879,519	297,100	583,377
Other countries	324,874	638,184	363,902	809,696	490,100	954,161
Total	2,149,709	4,142,039	2,202,855	4,749,409	2,111,800	3,833,027

The chief exporters of agar-agar in Kobe and Yokohama, are as follows :—

Kobe-Nagase Shokai	68 Kyo-machi, Kobe
Bergmann & Co.	105 Yawata-dori Sanchome, Kobe
Mitsui Bussan Kaisha	3 Kaigan-dori, Kobe
Kasai Shokai	2 Sannomiya-machi, Kobe
Masuda Gomei Kaisha	35 Naka-machi, Kobe
Sumitani Shoten	Kangan-dori Gocome, Kobe
Shima Boyeki K. K.	Koraibashi Shichome, Osaka
Nosawa-gumi	55 Naka-machi, Kobe
Alfred Johnson & Co.	30 Naka-machi, Kobe
Yamamoto Shoten	104 Yedo-machi, Kobe
Amesan Shokai	Isobe-dori Shichome, Kobe
Nanri Boyeki K. K.	11 Kita-Naka-dori Nichome, Naka-ku, Yokohama
Hobo-Kondo Gomei Kaisha	198 Yamashita-cho, Yokohama
Yachiyo Shokai	91 Ogi-machi Nichome, Naka-ku, Yokohama
Yoshinaga Shoten	13 Motohama-cho Nichome, Naka-ku, Yokohama
Suwa Shoten	78 Onoye-cho Gochome, Naka-ku, Yokohama



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JAPANESE ART TECHNIQUE

Representative Periods

By N. Mochizuki
The Kyoto Museum

THE techinque of art in Japan has developed and gone on like a steady stream from ancient times when art first began to be adopted and then adapted and Japanized from China and the continent of Asia. The stream deepened with the years and irrigated and made fertile every fie'd of art, sculpture and painting, no less than architecture and other arts. The steady growth of ideas taking form in the technique of art had a remarkable cultural effect on the civilization of the ancestors of modern Japan, a fact that may be seen in the things that pleased and amused them as well as in their art and literature generally.

I

Examples of this are numerous; but a specific instance may be more instructive than a general statement; so let us look for a moment at the ancient examples of Japanese sculpture, so many of which are still extant. The remarkable thing about them is that most of them are Buddhist images with a halo and a pedestal. Halos, of course, are not confined to Japanese Buddhist images, for they are likewise found in China and Korea as well as in India, while a pedestal is inseparable from all sculpture. But in the Buddhist sculptnres of Japan the halo and pedestal play a distinctive rôle; they become puaely products of art technique, so harmonizing with the piece of sculpture itself as to be an essential part of it, contributing to the perfection of the art itself. The halo and pedestal, in fact, decide the art value of the whole piece.

A similar principle is revealed in the technique of art represented by Japanese dress, which has had such a refining effect on the life of Japanese women all down the ages. The garments of the Japanese woman are marked by beautiful designs in the material, and particularly in colour tones and tints. Nowhere in the rest of the world can one see such a harmonious blend of artistic colour schemes as in the dress of the Japanese woman. This aspect of art technique was doubtless born of the inherent taste and love of beauty encouraged through centuries, proving that the Japanese have been and are ever conscious of beauty, and unhappy if it is abesent from their sight. The aesthetic sense in Japan is more highly developed than is the case with the same class of people in other countries.

II

To what is this abormal development

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of the aesthetic sense due? Undoubtedly to Buddhism. Although the Japanese race may be naturally endowed with a love of Nature, especially in her beautiful colours and sights, yet from the point of view of art technique, the development is the result of Buddhist example and influence. This is obvious from the mere fact that almost all the higher examples of art were created by Buddhism. Among the treasures of the *Shoso-in* Museum in Nara are found various utensils representing the daily life of the ancestral ages, some seven hundred years ago, especially the articles coming down from the Tenpei era, none of which are specially representative of Buddhust art; but this is a great exception which only goes to prove the rule. They were produced before Buddhist art had come to its own in Japan, possibly under Confucian influence. But most of best ancient art of Japan is directly the fruit of Buddhism.

One reason why the examples of art that have come down to us from ancient times are nearly all Buddhist is because these pieces of art were and are sacred, and hence carefully preserved, while common things, like artisan work and utensils, were left to wear out or decay with time. The images, the halos, the pedestals and the utensils connected with worship found careful preservation. Another aspect of this kind of art technique was its preference for gilt and golden tints everywhere and on everything. Even articles of copper were plated with the more precious metal, while images and articles of wood were gilded, and even lacquer was mixed with powdered gold. The Buddhist delight in gold is very impressive, an aspect of the religion that does not belong to its history in China and India or other Buddhist lands. This may be in some degree due to the greater plentifulness of gold in Japan, of which the Buddhist artists took full advantage.

This delectation in gold reached its zenith in the Fujiwara age (400—1192). Recently a folding fan preserved as a great national treasure at the *Shitennoji* in Osaka was exhibited to the public in Kyoto at the Museum, and it was universally admired for the exquisite art of its gold decoration. Here again is an example of art technique wholly due to Buddhism. There are many such examples. It is indeed very remarkable how the art of cutting fine gold foil and applying it to pictures and wooden sculpture was so highly developed in that far off time. It may have been an art introduced from China, but how is it that no such exquisite development of it is found in that country. The technique is due wholly to Japanese Buddhism, reaching its highest triumph between the Fujiwara and the Kamakura periods. It was then that the art attained its greatest skill in bril-

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liance of colour in gold.

III

The skill revealed by this art must be attributed to the Zen sect of Buddhism, which was introduced into Japan towards the middle of the Kamakura period, about the end of the 13th century. At first the new sect did not appear to make any attempt to dominate the other sects of Buddhism; but under such priests as Yeisai and Dogen the new teaching made rapid development and had a profound effect on the growth of national art. The Zen was concerned mainly with the inner life of man and the inner significance of things, both in Nature and cosmic existence, seeking to find the Buddha in the human mind of believers, independently of the aid of literature and symbolism. The images of other sects were regarded by the Zen disciples as mere bits of wood or stone or bronze. Thus the objects of veneration in temples became merely objects of art, and were henceforth valued as such. Conventional pieces of painting and sculpture came into vogue, such as the three wall pictures of the Goddess Kwannon, the three good monkeys, combinations of cranses, pines, bamboos and plum trees. The idea was that they should be enjoyed for their artistic beauty rather than as objects of homage or adoration. Zen thus turned idolatry into art.

The simultaneous introduction of the Tea Ceremony as an art also had much to do with improving art technique; for the Zen sect expressly favoured such artistic pleasure, which was supposed to have its inner significance. Such a ceremony necessitated the erection of beautiful buildings worthy of the art of such a ceremony, the tea-room being known as the *chashitsu*, or better, the *sukiya* which was an inner room only large enough to admit ten persons. The guest on entering was amazed at the contrast between the plain exterior of the building and the elaborate interior, as rich in art as a Buddhist temple.

In the alcove or *tokonoma*, hung a beautiful picture representing the season, and in the same place were flowers arranged in a vase in accordance with the art of *ikebana* (flower-arrangement), very unlike a painted picture. An artistic example of a tea kettle rested on the charcoal fire boiling with subdued sound, while a pretty ewer of porcelain, a clean tea-whisk, exquisite tea cups and other essentials of the ceremony were set in order. The host sat in a becoming dress before the table and welcomed the guests in a becoming manner as they entered. All language and movement were in harmony with the art of the room. This symbolized the inner peace of the upright soul. The host and the guests were as much examples of art technique as anything else in the room. And the room itself

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was an object of art as much as any art object in it.

The result was a toning down of the golden brilliance of the past, with a sobering and more peaceful effect on life, to say nothing of a democratic tendency. Human consciousness of imperfection did not prevent man from feeling the delight of art; there was a sort of perfection even in imperfect human things and human life. Some of the utensils and furniture as well as the room decorations had a twist or a crookedness about them that had an art of its own. They believed the natural colour of mother earth more beautiful than paint, and the gold of corn fields more lovely than that of precious metal. A rusty pot dug out of the earth, or a fresh bit of bamboo cut rough from the jungle, was as much Nature as things more artificial.

VI

Thus from the end of the Kamakura period through the Ashikaga age (1300—1500) the technique of art was averse from truckling to ostentation, humble, plain and even imperfect things having an art value of their own. Herein Nature came into her own. As time went on this spirit, however, deteriorated into mere formalism, and art became merely an imitation of tradition, indifferent to the spirit that had originally inspired it. The plainness of Nature became merely grotesque, and eccentricity was valued for its own sake. Designs in utensils for the Tea Ceremony were artificially produced to represent contortions and unnatural shapes unheard of in heaven or earth. The Tea Ceremony thus became a means of reflecting the art technique of the time.

Another change in art technique came in with the Momoyama age (1500—1600) when Hideyoshi Toyotomi was Dictator of the country, chiefly under the influence of the famous artist, Koyetsu Hon-ami who succeeded in effecting a harmonious blending of the golden colours of the Fujiwara period with the natural colours of the later time, which is regarded as eminently artistic from a technical point of view. After him came Korin Ogata and his younger brother Kazan, who perfected the work. Koyetsu, Korin and Kazan are three great figures in the art world of that time, and eminent in their influence on the art technique of Japan, which they may be said to have practically revolutionized. The movement was a return to Nature, in which all the devices of art were utilized to produce masterpieces so skilfully executed that one was a loss to say whether there was more in them of art then of Nature.

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SOUTH AFRICA AND JAPAN

No Anti-Japanese Feeling

By Jérome Dryman

IT takes only forty days by steamer to reach South Africa from Japan; take an Osaka Shosen Kaisha vessel at

Mr. Sakayé Yamasaki, Japanese Consul at Cape Town, at office on the very day of his signing of the Jappo-African Convention.

Yokohama and you will first arrive at Durban on the south-eastern coast of South Africa facing the Indian Ocean. Three days more will take you to Cape Town. Situated at the antipode to Japan, the seasons over there are the opposite of our own. The population is something around 6,000,000 coloured people, in sharp contrast to only 1,800,000 white settlers. The Japanese people are often apt to confound the Union of South Africa with barbaric East Africa, considering it as a mere autonomous colony under the Union Jack. But the Union of South Africa was constituted a self-governing territory of Great Britain in 1910, involving Cape of Good Hope, Natal and two others. Of the 1,800,000 whites, however, about 60 per cent. are of Dutch origin, while the remaining 30 per cent. are of British blood. For the same reason the principal language spoken there is what is called Afrikaans, a corruption of Dutch. Those who speak English but do not understand Afrikaans occupy 20 per cent. of the whole population, while there are many among Afrikaan-speaking people who can comprehend the English tongue.

Not only is it noted for its complexity of races, but South Africa is also still fresh in our memory in regard to the persistent anti-Japanese sentiment which long prevailed there. Since the first settlement of Japanese immigrants in South Africa, their number has so far never exceeded thirty; and at present the number is only nineteen, including Mr. Sakayé Yamasaki, Japanese Consul. In view of this it may easily be understood that the anti-Japanese feeling over there is entirely different in

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significance from that in other alien lands.

Why Japanese are Few

When we investigate the main reason why Japanese immigrants have been 'undesirable,' we come to the conclusion it is because of distance from Japan; the civilization Japan has attained is not adequately understood by South African people, some of whom even doubt if there is electric light or electric railways in Japan. Another important cause of anti-Japanese sentiment in South Africa is the special race living there, half-casts numbering some 530,000, born between the natives and Asiatics, and yet of European races. They speak English fluently; they know well how to clothe themselves in European dress. Despite that, they are nevertheless disdained by the whites, and their social position is not recognized. Unfortunately, the Japanese take much after them, so that not infrequently they are taken for those Eurasian half-casts. The only Japanese the South African colony sees are immigrants going to South America, in groups of two or three thousand, calling at Cape Town on their way, during these last fifteen years. How could South African people be expected to obtain adequate knowledge of Japan and the Japanese? In these latter days we are somewhat relieved of the displeasure of being undervalued by South Africans on account of the frequent visits of the Japanese training squadron to their ports, as well as the increasing number of the Nippon Yusen Kaisha and Osaka Shosen Kaisha steamers calling at them.

News from Japan appearing in South African papers are nothing but those about cholera, measles, earthquakes, atrocities of the Formosan aborigines, and what not.

Japan's Trade With South Africa

The value of Japanese trade with South Africa now reaches approximately 15,000,000 yen per annum, while exports from that colony to our country are valued at only about 900,-

The Official Residence of the Premier of the Union of South Africa. It was here that the Jappo-African Convention was negotiated.

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000 yen, and the remaining 14,000,000 yen is covered by imports from Japan. Under these circumstances, our friendship with the union of South Africa will be improved, if we, Japanese, take more active measures for purchasing from them such staple products as wool, which we have hitherto imported from Australia and other countries.

We cannot, in this connection, overlook the painstaking efforts rendered by Mr. Sakayé Yamasaki, Japanese Consul at Cape Town, since assigned to the post in 1929. Indeed, it was only through his untiring endeavours that Japan's relations with the Union of South African have turned so favourably for the Japanese; they at last materialized in the conclusion of an emigration treaty signed on October 16th last year. In order to awake smypathetic feeling in the Union with Japanese visitors Mr. Yamasaki has never spared himself. Whenever he hears of a native or foreign settler who dislikes a Japanese, he never fails to call upon him to talk about Japan as she is. Furthermore, with the sponsorship of the local daily papers and other periodicals, he has grasped every opportunity for promoting colony-wide propaganda in favour of the country he represents. Some time ago he spoke on the radio on "Japan Today and Yesterday," and on another occasion he broadcasted a talk on the domestic life of the Japanese woman, his text being an album depicting her daily life. This broadcasting was very impressive to South Africans. At no other time has our so-called popular diplomacy gained more brilliant success.

In this matter of Japanese propaganda in South Africa by Consul Yamasaki, we must not ignore the assistane of his wife, who, alas, on the consummation of her lofty task, died a lonely death in a strange land. The bereaved husband has the sympathy of the Union people no less than of the Japanese community there. Mr. Yamasaki is now in Japan on furlough, having recently returned home with his wife's remains. When he leaves Japan very soon to resume his post at Cape Town, he contemplates taking with him cinema films of characteristic Japanese scenery, manners and habits and genuine Japanese art, which will be on the screen before millions of South Africans very soon.

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NAPLES OF THE EAST

Fair Nagasaki

By Tokutato Nagami

Author of "Japan's Pirate Invasion," Honorary Consul for Brazil

NAGASAKI is not only the oldest foreign port in Japan, but the loveliest; so much so that is often called the Naples of the Far East. From the beginning of Japan's intercourse with Western nations Nagasaki was the chief port of call, the only door through which, for many subsequent centuries, foreigners could enter Japan; and during the nearly three centuries of seclusion, it was the only spot where the few foreigners then in Japan were allowed to live. It was the first city in Japan to receive the influence of western civilization; and even now traces of these early influences are still to be found. In sharp contrast to an old cinnabar-varnished Chinese temple, which has long stood at the foot of the hills, we find a whitewashed Roman Catholic church; while over against an ancient stone bridge, built by a Chinese monk centuries ago, we have the remains of a Dutch well, bored deep beside a deserted cottage in western style. Even in the homes of the Nagasaki folk can be seen evidence of cosmopolitan influence; the *shippoku* is unique cuisine artfully blending the virtues of Japanese, Chinese and Dutch cookery, and considered a great delicacy. One hears Russian on the lips of young girls, and often the speech of the English or the Dutch. Nagasaki is nothing if not exotic, because various races have been mixing there for centuries; and consequently Nagasaki will long remain richly reminiscent of the early transplantation of Occidental culture to Japan.

Bon Odori

This southern port is one of the best places in Japan to witness the ancient festival of the *Bon Odori*, or Dance of the Dead, in Japan. The humid heat of summer, about the middle of July, is relieved by turning the town upside down in merry welcome of the departed spirits returning the visit the places of their former habitation. Then every grave of the innumerable thousands that fill the cemeteries along the endless hillsides is illuminated by a lantern at night, the beautiful reflection in the harbour being like an inverted firmament of stars. On those wondrous nights all the relatives of those sleeping in the tombs of the hillside pay their annual visitation, to light the lanterns and burn incense in welcome of the departed. The long line of lanterns on their way up the hill to the acres of the gods forms a luminous procession,

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to be seen nowhere else in the world. In the distance it looks as if the hills were being encompassed with rings of light, or girdles of stars. From of old the children have chanted the words of this song:

Chochin bai-bai-bai
Ishi nageta mo na
Te no kusaru

Which may freely be translated: "Should any profanely hurl a stone at a pilgrim lantern let his hand decay!" The implication is that thoughtless youth must take care that the sacred lanterns are respectfully handled, and used to reverence the spirits of the ancestors.

Shoro-Naagshi

This Buddhist All Souls Day, or Feast of Lanterns, is by no means a solemn affair, however; for the spirits of the ancestors desire no one to be sorry for them, but to welcome them with a cheerful heart and some semblance of life's enjoyment. And so amid the elaborate welcome offered the returning spirits, there is much jollification and delight, especially among the children. Boys disport themselves with toy guns, usually of western make; and girls play with firecrackers, until the hills and valleys of the beautiful old city resound with the music of artifice and nature all through the festive night.

One of the characteristic features of the festival is the Chinese fair opened at temple entrances where all the implements of festive sound can be purchased for a trifle. And then, best of all, is the *Shoro-nagashi*, or soul-seeing-off ceremony, when crowds proceed to the water's edge and send adrift little boats laden with offerings for the spirits who come over the sea; for all the dead have not died in their beds, many having found a watery grave; and even those are not forgotten. This aspect of the festival is particularly beautiful, if fortunate enough to be carried out under the silver rays of a serene moon. Each of the tiny boats has its distinctive name, such as *Kuraku-maru*, or *Saiho-maru*, the craft being borne in triumph to the shore by boys, beating gongs and sounding bells as accompaniments to Buddhist prayers, until the boats are launched into the deep. Some say that the boats are to enable the spiritual visitants to return to the places whence they came. In former times the little boats of the spirits were of Chinese or Dutch design; but the departed spirits are quite in sympathy with up-to-dateness, and now the most modern toy motor-boats and even hydroplanes are to be seen in the spirit-launching ceremony.

O-Suwa Festival

The O-Suwa is another of the three great festivals of Nagasaki, the other two being the Feast of Lanterns, just

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mentioned, and then the famous kite-flying contest. The O-Suwa festival originated in the 16th century when the conflict between local religions and the new religion, known as Christianity, was at its height. After the determination of the Shogunate to suppress the foreign faith, every form of persecution was adopted to discourage converts; and as Nagasaki was the greatest centre of propaganda for the missionaries, the opposition there was the bitterest, many Christians being found there, or taken there, for execution. Consequently a great festival was organized in memory of the suppression and extermination of the alien religion. No doubt the Christians used to have religious procession to impress their ideas on the multitiude; and the local temples naturally organized counter processions, just as are still seen among Romanists and Orangemen in Northern Ireland. The curtains, which are seen all along the streets of Nagasaki during the O-Suwa festival, are symbols of the ambuscading *samurai* who used to hide and ambush the Christian processions. *The kasaboko* or curtained canopies, which are carried in the O-Suwa procession, are most elaborate and wonderful to behold, made, as they are, of very beautiful brocade in varying colours. Indeed the festival is much too impressive for description here, and is well worth seeing. Each ward of the city takes its turn in supplying helpers, and each ward is represented by a silk canopy to be triumphantly borne in the procession. The dancing on the eminence before Osuwa temple is very interesting, ghosts mysteriously appearing and disappearing in the plays. The most interesting aspect is that the festival is celebrated very much as in ancient times; so that one gets an accurate idea of ancient customs.

Through the centuries of the festival's observance even the foreigners in Nagasaki took part in its celebration, mainly Chinese and Dutch, which must have caused the Japanese to believe that the Dutch were not Christians; and, in fact, this may be what the Dutch merchants desired, in order to ensure a welcome and promote their trade with the Japanese. From 1639 to 1853 the Hollanders were the only Europeans permitted to live in Japan, and they were confined to the tiny island of Deshima at Nagasaki, just to ensure the Shogunate being able to get European goods.

Foreigners Participate

In the O-Suwa festival every section of Nagasaki was expected to participate. Nishiyama-mach produced a snake vessel for the festival dance, while Motokago-machi gave a real snake dance. The Chinese merchants supplied Chinese silk or costumes for the festival. The Dutch soldiers paraded in honour of the festival cele-

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brating the extermination of European religion; and it is supposed that the *kasaboko* used at the festival had its origin in the Dutch umbrellas that were carried by the foreigners. Even now some of the dancers at the festival imitate foreign ways, such as the habits of natives in the Dutch East Indies: there is the nigger from Java, and the elephant, and the clock which strikes the time when the bearer raises his hand; and again, an enormous serpent: all these were due to foreign influence, making the occasion in some degree exotic. In the days when amusement was less available than it is to-day, festivals like the O-Suwa formed the great occasion of the year, drawing immense crowds from all parts; and even to-day this festival has lost scarcely any of its attraction.

The exotic aspect of O-Suwa is felt at once when one visits the great temple on the hill and receives charms and other legends written in English to appeal to the modern tourist. Nowhere else, even in Japan, do the gods appeal to foreigners in the language of the foreigner. Nagasaki is so ancient and has come under so many varying influences that there are numerous customs differing widely from the rest of Japan, making a visit to the city unusually interesting. There it is customary to hang the *kakemono* depicting the warrior Kuan Ou of China, in the winter season, and people drink *shiruko*, sweet bean soup with rice cakes, another exotic custom.

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ICE-MAKING IN JAPAN

By N. Osawa

IT has been intensly hot in Tokyo this summer. The astronomers attribute it to the black spots on the sun. City dwellers in their yellow buildings on the white glaving pavements feel hotter, even when sitting quietly. They feel thirsty, and drink water or suck ice. They use daily at least 300,000 *kwamme* of ice during midsummer, and sometimes about 500,000 *kwamme*. But, if the ice manufacturers in the country are mobilized, 11,000 tons of ice can be put out daily. The yearly output of ice in Japan amounts to about 2,000,000 tons, of which 40 per cent is used for drinks, and 60 per cent for cooling and refrigerating, The cooling and refrigeration of fish consume more ice than any other thing. It is by ice that fish caught off the coast of Hokkaido or Karafuto, are carried by rail as far as Tokyo and served at the citizens' tables. Refrigerators for home use are now in good demand. The consumption of ice has multiplied of late to 6 *kwamme* per capita a year on an average. But this is much smaller than the 130 *kwamme* representing the yearly per capita consumption in America.

Ice was first used in Japan towards the end of the Tokugawa period, or, to be more precise, in the Keio era (1865-1867), when the Japanese people were begining to enter into modern civilized life. Then about 20 tons of ice were imported yearly from Boston, but it was consumed entirely by the foreigners. The Japanese, who did not know how to use ice, imitated the foreign users of it, and its consumption increased more and more among them, making the imports from Boston larger and larger. Japanese merchants watching for chances of profit with sharp eyes, hit on a plan to profit by selling natural ice. Kahei Nakagawa, a grocer in Yokohama, who dealt chiefly with local foreigners, was originator of ice marchants. At first on horseback he got natural ice out of lakes at the skirts of Mount Fuji, but when it arrived in Yokohama, it had melted away. When we think of it, it looks like nonsense, but it is a true story. Then Nakazawa tried to get natural ice from Saitama Prefecture, but also without success. Then in 1869 he visited Hokkaido on some other business, and saw the frozen Onuma Lake in Goryokaku, Hakodate. He wished to realize his long desire. He procured rights from the Army to get the ice The next year he succeeded in bringing to Yokohama 600 tons of it. This ice from Hokkaido gradually spread in use as Hakodate Ice or Goryokaku Ice, until Boston ice was completely ousted from the market. Yet there

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was a limit to the supply, as it was simply a product during the winter, and could not satisfy the ever increasing demand. Moreover, it was not so sanitary, as the water was bad. In order to meet the demand, nothing was considered better than ice made by modern methods. But it was impossible then.

In 1897 a Dutchman in Yato, Yokohama, started an ice manufactory with a capacity of about 30 tons, the first of such enterprises in Japan. The product was used only by the resident foreigners. In 1883 a German commenced ice making in Tsukiji, Tokyo, and this was the first ice sold to Japanese. Later, this business in Tokyo was made over to the Tokyo Ice Manufacturing Co. Ltd , which was established for the object with a capital of 50,000 yen. This was the first ice-making business owned by Japanese. This monopolized the business until about 1897, when ice manufactories were set up in Osaka and Kumamoto, each with a capital of about 20 tons. The demand for ice extended over the whole country.

About this time S. Nakagawa, son of the above mentioned K. Nakagawa of Yokohama, established an ice-making company under the name of the Kikai Seihyo Kabushiki Kaisha. In 1907 this company was amalgamted with the Tokyo Ice Manufacturing Co. Ltd. into the Japan Ice Manufacturing Co. Ltd. In the meantime, the demand for ice was steadily on the increase.

After the World War the demand for ice grew remarkable, and the industry made an epochal grogress. In 1919 the Japan Ice Manufacturing Co. Ltd. was combined with the Tokyo Ice Manufacturing Co. Ltd. into the Nitto Ice Manufacturing Co. Ltd. Since then, this combination took into amalgamation some small ice manufactories. Every time it was extended. In 1928 it was united with the Ryumon Hyohitsu Kabushiki Kaisha, and became the Dai Nippon Ice Manufacturing Co. Ltd. with a capital of 35,941,800 yen.

This company has 168 ice-factories in the countries in the country under ts direct control, and 88 subsidiary companies over the country, the total number of its ice factories amounting to 253. The daily capacity is 5,352½ tons for the former group and 1,415 tons for the latter group, making a total of 6,767½ tons. The daily efficiency of refrigeration is 1,686 tons for the former group and 625 tons for the latte group, making a total of 2,301 tons The company must get profits at least sufficient to maintain itself within 100 summer days in a year, and for this the more intense the heat is the more prosperous it is. This summer's extraordinary heat must have mach gladdened the company.

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MASAMUNE AND MURAMASA

Japan's Most Famous Sword Makers

By Koson Hon'ami

THE sword has been the most conspicuous weapon in Japanese history; and the best sword-makers have long ranked among the nation's most distinguished citizens. Among these no names are better known than Masamuné and Muramasa; and to have a blade with either of these names makes the possessor a marked man. The first Masamuné, whose name all swords made by that family always bear, was the son of Tozaburo Yukimitsu, a celebrated sword-smith of the Kamakura period. It was a time of civil strife, and swords of the best temper were in great demand by all the samurai who prized not only the temper of the blade but its artistic appearance. This combination of beauty and utility in swords gave rise to new methods of forging sword blades, notably the *soshu* which is chiefly represented by the Masamuné sword.

There is no doubt that other makers have produced blades equal to the Masamuné brand, but they were unfortunately less well known, and so the demand for Masamuné swords has continued down to the present. The fame which Masamuné enjoyed was due largely to his patronage by the great Hideyoshi Taiko, the Napoleon of Japan. Hideyoshi had so many distinguished dependents that he was at a loss to provide grants of land for all of them, and hit upon the plan of honouring them with a Masamuné blade, which created a great demand for that make of sword. It was then that Masamuné and his pupils came so prominently into honour and vogue.

Great Connoisseurs

At first Masamuné had to face bitter rivalry, for the province of Bizèn had many excellent sword-makers. But Hideyoshi charged his three most able connoisseurs with the responsibility of examining and testing the Masamuné blades, and comparing them with other brands. The three were unanimous in preferring the Masamuné blade. This decision at once placed Masamuné in the first rank as a sword-smith. After it became the custom for Hideyoshi to honour his favourites by presenting them with a Masamuné sword, all the daimyo and their warriors were anxious to obtain Masamuné blades.

The Tokugawa Shogunate followed the example of Hideyoshi; and when one of the noted followers of Iyeyasu, Unemenosho Toda, was asked which he preferred, an income of 50,000 *koku* of rice, or a Masamuné blade, he at once replied that he preferred the sword as

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the highest hohour his name and family could receive. The three connoisseurs found no less than 41 blades with the Masamuné mark on them. What was known as the Wakasa Masamuné was estimated as the best, being valued at one thousand gold pieces. That blade is now in possession of the Imperial House only, and preserved as one of the great national treasures. I was once allowed just a glimpse of it, and was duly impressed by its appearance and workmanship.

The only possible rival to Masamuné was Muramasa whose blades had a well-deserved reputation; and when the Tokugawa family became prejudiced against Muramasa, of course, they wanted the Masamuné make, again increasing the demand for the weapon and the the fame of the maker. Muramasa lived in a small village, Chiné, in the province of Isé; and he was quite as skilled a forger of blades as Masamuné. Once unsheathed, a Muramasa blade never failed to do deadly execution. This was probably the reason why the Tokugawa family had such a superstituous dread of the name, for three members of the family had been slain by Muramasa blades, while Iyeyasu himself had been wounded by one. Worse still, all the enemy generals in Osaka camp carried Muramusa blades; and this fact alone was enough to make all the daimyo loyal to the Tokugawa family to abstain from wearing a Muramasa sword. Some, however, were so devoted to the make that they retained their weapons and escaped detection by rubbing out the name on them. This shows that the Muramasa blade was preferred by many of the leading warriors of the time.

A Keen Edge

As for myself I do not agree with those who think the Muramasa blade capable of magic or enchantment; neither do I deny its keeness of edge. Once when I was sharpening a Muramasa, now in possession of the Toda family, I shuddered at the keen edge it had after one or two rubs on the stone; it cut through the wrapping before I was aware of it; it was a piece of cloth that would have served for whetting two or three ordinary swords.

Once I asked Mr. Shigemaru Sugiyama whether he believed that a curse was inherent in the Muramasa blade; he replied in the negative, but related the following incident:

A Muramasa sword was found on a warrior lying dead on the battleground at Uyeno after an engagement in the wars of the Restoration. The weapon came into Mr. Sugiyama's possession. He later presented it to Prince Katsura, the celebrated statesman of the Meiji era; but the Prince had a supserstition about it, and handed it on to Prince Ito who took a great fancy to it, and took it with him wherever he went. But

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when leaving for Harbin, Prince Ito, contrary to Mr. Sugiyama's advice, took another sword with him. And, as all the world knows, he was assassinated at Harbin by a Korean malcontent. Was this Muramasa resentment against the carrying of a rival weapon?

Unless a sword is kept always shining like a mirror it is lifeless; and this is true of the ordinary weapon no less than of a Muramasa or a Masamune blade. No sword should ever be allowed to rust. With any darkening of the blade comes a darkening of the owner's spirit. This conviction is very widely held; and so a sword may often be the cause of a curse. We cannot afford to dishonour the name of a great swordsmith.

(The author of the above article is the twenty-first descendant of one of the famous connoisseurs mentioned in the article, and the foremost sword connoisseur in modern Japan, the Hon'ami family having been famous swordsmiths through all these generations. —Ed.)

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WHITHER THE KIMONO?

By Keisuké Yamada
Director Kanagawa Industrial Laboratory

THE people of Europe and America seem to think the shape or style of ladies' dresses more important than the pattern or design in the materials used; and so they take more care in the cut of the garment and in making it fit to perfection, than in the general tone and impression of colour and texture. In the matter of patterns and designs their taste is extremely simple. But Japanese attire, on the contrary, is exceedingly complex and diverse in this respect, while little attention is paid to the cut or the fashion, which is invariably plain and simple, if not almost invariable.

The same principle applies to women's coiffure in Japan, as well as to their footgear. There are very many styles for doing up the hair, according to the age and positi n of the individual and the sesason of the year, while the *geta*, or wooden footwear, assume a variety of styles, *koma-geta*, *taka-geta*, *hiyori-geta*, *pokkuri*, *setta* and so on, implying different shapes and different colours in fastenings and designs.

A Challenge

But from modern conditions comes a challenge to the reign of the *kimono*: it is becoming inconvenient in the changing conditions of the present day; and it is, moreover, uneconomical in hard times like to-day. To say nothing of its restriction of physical freedom in the life of the modern woman, the *kimono* is not the coolest garment for our hot and humid summer season. Some are studying how to improve this our ancient and graceful garment, but it refuses to adapt itself to modern notions of comfort and economy, without losing all its traditional beauty.

Chinese attire, whether for men or women, is quite simple and compact in comparison, and the same applies to the hair fashions of Chinese women, which are simple and neat, though somewhat less artistic than the coiffure of Japanese women. But a fatal defect of Chinese dress is its lack of fitness for modern occasions; it could not be worn as evening dress, for example, nor be made adaptable to great ceremonial occasions and State functions.

My own conviction is that the *kimono* will undergo considerable development and improvement in the near future, and be made to blend or harmonize more with European styles. Whether the change will mean a cross between the styles of China and Europe is a question, remedying the defects of either. Of course western dress for

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women is always changing; and at present the development is in a somewhat different direction from that taken by female dress in Japan; but doubtless there will come a time when they will mutually approach each other again, and their intersection will produce the dress of the future, a dress that will combine the best in art and utility now seen in the costume of Japan, China and Europe.

Winter Demands

A further improvement which Japanese dress requires is in making it warmer and more comfortable for the cold season. How to make it cooler for the summer and warmer for the winter is not an easy problem to solve. The fact that such an improvement is absolutely essential will probably bring it about. At present research is going on for this purpose, so as to produce a better material for seasons of heat and cold; and this has been hastened by the slump in silk prices and demand abroad, encouraging us to greater and newer utilization of our silk at home. It is quite possible to produce beautiful mixtures of silk and wool, a sort of silk serge, that will be very attractive for winter wear.

Should the foreign demand for silk increase, however, the price would inevitably go up and prevent that tissue being used for cheap clothing; but there will be always much unsaleable silk, or old stuff, that can be utilized for the material contemplated, making knitted wear of various kinds now popular among ladies. If the plans now under consideration are carried into execution there will be a revolution in women's dress materials and fashions; and widely different patterns will be on the market, appealing to every sort of individual taste.

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